A DECLARATION OF THE *Congregational Ministers*, In and about *London*, AGAINST Antinomian Errours, AND Ignorant and Scandalous Persons Intruding themselves into the MINISTRY.

The SECOND EDITION; to which is Added, *The Testimony of some of the said Ministers.*

LONDON,

Printed for *John Hartley* over-against *Gray's Inn* in *Holborn*. MDCXCIV.

LIBRARY OF THE
UNION
THEOLOGICAL
SEMINARY
NEW YORK

Imputation of our Sins to Christ 4-51-2-3 P. b.

B

Savoy Confession, was made by the Independents. - See p: 19.

IT having been Reported, and Industriously spread abroad, That the *Declaration against Antinomian Errours*, &c. was not Considered, and Approved of by the *Congregational Ministers* in, and about this City, (which is in manifest Contradiction to the *Title-Page*, and *Preface*;) We, whose Names are hereunto subscribed, to the end the Truth of Matter of Fact may Appear to the Conviction of Every *Reader*, do *Declare*, That, (Excepting Two or Three Ministers, who go under the same Denomination with us, to whom we thought not fit to Communicate the said *Declaration*) All the *Pastors* of *Congregational Churches*, in, and about this City, did *Consider*, and *Unanimously Express their Approbation of it.*

London,
Feb. 13.
169[illegible]

Geo. Griffith.
Matth. Mead.
Stephen Lobb.
Richard Taylor.
John Nesbitt.

Mosheim IV vol. 38 - John agricola was the Father of the antinomians & began to make a Noise about 1538 - see also in p. 69 of Rutherfurd survey against the Antinomians - & when is a Long Epistle of Luthers ag.t them & this agricola, &

1699
I D29

THE PREFACE.

SOME *of us, a while after the* Heads of Agreement *were Assented unto by the* United Ministers *in* 91, *Apprehending that the* Doctrines *of* **Christ's Satisfaction**, and our **Justification**, *were in Danger, 'twas in a* Brotherly way *Endeavour'd, that they might be* Explained, *and* Own'd *as commonly held by the* Reformed: *And, after some considerable Time, (wherein 'twas once hoped, there had been a* Sincere Renunciation *of the* Errours, *which too soon appeared to be otherwise) a* Paper, *containing a Right*

x = 1691.

who was a person of Learning of much Note then in Germany, & in the same Church & very intimate with Luther, but this Epistle brought to a real Concession &c — this Master of Arts

State of theſe Articles, *and a Diſowning the* Oppoſite Opinions, *was ſent unto, and Joyfully Receiv'd by us, as what was Adjuſted to Remove the* Offence; *but, at laſt, laid aſide for* Another *Paper that Encreaſed the* Diſſatisfaction.

Matters lying thus for ſeveral Months, the Firſt Paper, *with a brief Account of what had been done towards a* Conciliation *came to light, and thereupon we were ſurprized with an* Accuſation, *not againſt a* Perſon *or two of* Our Way *only, but againſt* Us *more* generally; *and altho the* Charge *was, of our being Tainted with* Antinomian Errours, *yet was it not ſent unto, nor ſeen by us, but in a* Publick Print; *wherein we were treated, not as* Brethren, *but in a* Way very Uncommon, *perhaps without a* Preſident, *by One of thoſe* Nine *who had Subſcribed*

ſcribed that First Paper, and in Conjunction with others, ſent it to us in a Letter, Preſſing us to Accept of it, as an Expedient for Accommodation.

When we conſidered the Nature of this Charge, and under what Countenance (according to the Repreſentation given of it in Print) it appeared, we had Reaſon to think, that if our Accuſers themſelves did not, yet the other Brethren would upon Reflection, judge it to be both Equal and Fair, that they who were in a Regular, and Chriſtian Manner, firſt Accuſed, ſhould Vindicate themſelves, before they expected any thing of that kind from us: Yea more, that ſeeing they did ſo very well know our Principles to be Orthodox and Sound, they would clear themſelves from having any Hand in the Accuſation, if not ſave us

this

this Trouble, *by* Teſtifying *their* Diſlike *of thoſe* Unjuſt Aſperſions *caſt upon* us, *by ſome of* their own Way, *in* Point of Diſcipline.

But having waited a long while, and nothing more done than the continuing the Clamour *of our being* Antinomians, *we have made the enſuing* Declaration, *which has been* Conſidered *and* Approved *of by us*, [*viz.* The Miniſters of the Congregational Perſwaſion, in and about this City,] *wherein we have been more* full *than our* Accuſers *have, in their* Propoſitions, *deſired us to be.*

Now having thus Diſcharged *our ſelves from the* Groundleſs Accuſations *which have been againſt us, on the one* Extreme, *we cannot but at the ſame time expreſs our* Diſlike *of thoſe Hurtful Errours about* Chriſt's Satisfaction, *and our* Juſtification

on

on the Other; *Particularly, ſuch as are in the Writings of Mr.* B----r, *and his* Followers; *wiſhing, That what Perſons ſoever have been* charged, *would Declare their* true Senſe, *to the* End *we may know how to carry it towards them in the* Exerciſe of Forbearance. *For, altho we do with* Luther, *think* **Truth** *to be of ſo* Ineſtimable a Value, That it's better Heaven and Earth be Blended together in Confuſion, than that the leaſt Duſt thereof ſhould Periſh: *And that therefore it ought earneſtly to be* Contended for; *yet do we very* conſiſtently Agree *with the* Elders *and* Meſſengers *at the* Savoy; *who, in the* Preface *to our* Confeſſion *declared,* '*That amongſt all* Chriſtian 'States *and* Churches, *there ought* '*to be vouchſafed a* Forbearance *and* 'Mutual Indulgence *unto* Saints of 'all Perſwaſions, *that keep* unto, '*and*

i:e Baxter.

x Luther on Truth

x did Luthers successor, Melanchton, think so exactly nice about truth, Sincerity &c. See in Mosheim - & p. 97 of that V Vol: For Courtiers truth &c even in Mons: Saurin!

'*and* hold faſt *the* Neceſſary Foun-
'dations *of* Faith *and* Holineſs, *in*
'*all other* Matters Extra-Funda-
'mental, *whether of* Faith *or* Or-
'der, *p.* 6. 7. *And ſeeing our* Go-
tollerated by Will: III. in 1689. vernors *have by a* Law Tollerated
us, we judge our ſelves the more obli-
ged to bear with, and Exerciſe that
Compaſſion *and* Tenderneſs *to-*
wards our Fellow Servants, *which*
we have had from our Superiors.

Our Prayer unto God *is*, That the ſame Mind be in all, which was in *Chriſt Jeſus*, that nothing be done through Strife, and Vain Glory, but in Lowlineſs of Mind.

ERRATA.

PAge 6. Line 7. for *eaſie*, read *eaſily*; l. 17. read, *ſome of us expreſſed it*; p. 32. l. 7. read, *whereof.*

A DECLARATION, &c.

ALtho' the *Elders* and *Meſſengers* of *Congregational* Churches, who met in the Year 1658. at the *Savoy*, after they had (as themſelves expreſs it) ſailed through an Æſtuation, Fluxes and Refluxes of great Variety of Spirits, Doctrines, and Opinions which have been Accompanyed in their ſeveral Seaſons, with Powerfull Perſwaſions and Temptations, to Seduce thoſe of our way, did Declare their Faith, in the *ſame Subſtance* for matter, yea *Words* for the moſt Part, which other *Churches*, and

1658.

Aſſemblies Reputed the moſt Orthodox, have done before them, expreſſing their Approvall of the Confeſſion of the Aſſemblie at *Weſtminſter*, and holding forth a Profeſſed Oppoſition to the *Common Errors*, and *Hereſies* of thoſe times; And, altho our Brethren *in New-England*, who for the Subſtance, Aſſented fully to the Aſſemblies Confeſſion, Zealouſly oppugned the Wild Notions of the *Antinomians*; And alſo, tho we our ſelves have frequently Signifyed our Approbation of the *Doctrinal Articles* of the Church of *England*, and the aforeſaid Confeſſions, and many of our way have not only *Preached*, but *Written* againſt them, and never hath a Book Containing Errors of *that* or any other ſort, been ſent forth under the Countenance of an *Atteſtation*

teſtation of it's Soundneſs ſubſcribed by any Number of us, and altho our Orthodoxy be ſo manifeſt that we cannot want a Witneſs of it in the Conſciences of our Accuſers, yet to the Diſhonour of God, and the Reproach of that Holy Profeſſion, which we, with the reſt of ſound Proteſtants, make of the Truth, and in contradiction to the plaineſt Evidence, are we traduced for being *Antinomians*, and ſeveral upon this account preſſed againſt their Attendance on our Miniſtry; Whereupon, in Faithfuneſs unto God, and Compaſſion to the Souls of Men, as well as for the Clearing our ſelves from ſuch groundleſs, falſe and injurious Imputations, we have thought it expedient to give a juſt Repreſentation of our *Principles* in theſe Points. *Antinom:*

a proper intimation

But to prevent Miſtakes, We deſire it may be obſerved, that our Deſign is not to profeſs our *Diſlike* of every Doctrine, to which the Name of *Antinomian* hath been given: For we know, that not only *Bellarmine*, with ſundry Papiſts; but the *Socinians*, and other Erroneous Perſons among our *Accuſers*, too near a-kin unto them, have branded ſome of the moſt Important *Truths* of the Goſpel, defended by the *Reformed* againſt the *Inſults* of the *Jeſuits* and their Abettors, as *Antinomian*; Nor indeed can we look on the Errours falſely ſaid to be held by us, as Opinions that have found ſo much Reputation, as to gain any Number of Learned Men to ſupport them, they being for the moſt part the *Off-ſpring* of the *Brains* of *ſome Popiſh* and other Heretical Writers,

Antinomian.

Cripple Foes!

ters, who, in their Diſputes with *Proteſtants*, have firſt affirm'd 'em to be *Conſequences*, eaſily deduced from *Principles*, entertained by us, and then repreſented as *Doctrines*, which we have eſpouſed.

But, yet ſeveral of 'em have had Parents to own and cheriſh them; and have not been *miſnamed*, which nevertheleſs we ſhall conſider only as charged upon us; and endeavour to ſhew, not only, that we never entertained, or gave countenance unto them, but, that in our *Writings*, and by the *Articles* and *Confeſſions*, which we have deliberately and readily ſubſcribed unto, we have, from time to time, Publickly given our *Teſtimony againſt* them; whereby it will appear; that as there hath not been the leaſt Colour or Pretence for our Accuſers, ſo boldly to Pub-

liſh their Inſinuations and Charges againſt us, ſo it muſt be acknowledged, that there is ſomewhat at bottom, not obvious to every one's View, that influences them hereunto; which, whether it be the more eaſie to conceal; and under a *Covert*, the more effectually to inſtill and propagate Errours of an *Arminian Nature* and *Tendency*, we leave to Impartial Obſervers to determine; who, we doubt not, will ſoon be convinced, that what is here ſuggeſted is too *True*, ſeeing they did not lay *Antinomian* Errours to our Charge, until we expreſſed our *Diſſatisfaction* about their *Arminian* and other hurtful *Opinions*.

Arminians.

Truth.

x

But what Judgment ſoever any ſhall paſs on their *Methods* and *Deſigns*, we will ſet down the Errours, they ſay we Hold, and ſhew

Designs.

x and this has remaind the same game of Artifice, to the plausible tale & long spun thread of Mr Tol-ry. modern Checks against the Truth.

ſhew *How* and *Where* we have *witneſſed* againſt them. — *i. e. Arminians & Baxterians*

The ERRORS.

§. 1. That the Eternal Decree gives ſuch an Exiſtence to the *Juſtification* of the *Elect*, as makes their *Eſtate*, whilſt in Unbelief to be the ſame as when they do believe, in all reſpects, ſave only as to the *Manifeſtation*; and that there is no other *Juſtification* by Faith, but what is in their Conſciences.

§. 2. That the *Elect*, conſidered as in their Natural Eſtate, or as in the firſt *Adam*, are not under the *Denunciation* of Wrath by the Law, as well as other Unbelieving and Impenitent Sinners are.

§. That pardoned Sin is no Sin, and therefore God can't ſee Sin in

his People, to be diſpleaſed with them for their *Sins*; nor doth God expreſs his Fatherly *Diſpleaſure* againſt them by any Afflictions laid upon them.

§. 4. That Believers are not bound to *Confeſs*, or *mourn* over Sin, as committed by them; or pray for pardon of Sin, in making daily Acknowledgment of a Need of it, becauſe 'twas pardoned before committed, and pardoned Sin is no Sin.

§. 5. That Believers ought not to be afraid of committing Sin, becauſe their Sins can do them no hurt.

§. 6. That they muſt do no good Work, or Duty, for their own benefit, nor with an Eye unto their own Salvation.

§. 7. *Believers* not having in themſelves an Ability to do good Works,

Works, are not bound to perform any good Duty, unleſs excited thereunto by a ſpecial Motion of the Spirit.

§. 8. That Sanctification, evidenced by the Spirit of God to their Conſciences, is not a Sign, Mark, or Evidence of their Juſtification; and that Marks and Signs for the tryal of a *Believer's* Faith, are of no uſe: For, Faith lying in a full Perſwaſion, and Aſſurance, that their Perſons were *Actually Juſtified*, and *Pardoned* in Chriſt, it is a Sin to Queſtion, Whether they do Savingly believe, or no? *to question*

§. 9. That Goſpel-Miniſters are not to Preach the *Law*, in its *Commands*, and *Curſes*, to convince Men of their need of Chriſt; nor are *Believers* obliged to Regard the *Law*, as delivered by *Moſes*; nor as Externally propounded; nor are

are they bound when they commit Sin, to look to the Law for further Diſcoveries, and Convictions of the remaining Corruptions that are in them; becauſe by the Goſpel, its Obligations are diſſolved.

§. 10. That Miniſters of the Goſpel ought not to propound the *Offers* of Salvation unto all thoſe to whom God calls them to Preach, ſeriouſly Inviting them to Improve the Means of Grace, that they may be Saved; and aſſuring them in the way of their Miniſterial Duty of the Salvation of all ſuch as believe in Chriſt, becauſe they want Ability to cloſe with the Offer; and all ſhall not be ſaved.

§. 11. That by God's laying our *Sins* upon Chriſt, he became every way as ſinful as we; and we every way

way as Righteous and Holy as he; and that therefore Persons may expect to be pardoned whilst they continue in a State of Unbelief and Impenitence; and that continued Repentance and Holiness, are not in the Nature of the Thing; nor by the Constitution of the *Gospel*, necessary to our being possessed of Eternal Life.

The Opposition we have made unto these Errours, may be seen in our *Confession* at the *Savoy*, as also in the Writings of our Brethren, both at Home, and in *New-England*; particularly in the Books of the Celebrated Dr. *Goodwin*, and Dr. *Owen*, as we will distinctly evince by opposing to these Errours what is delivered in the foresaid Confession, and Writings.

Savoy

The

The First and Second Errours.

1. That the Eternal Decree gives such a Real Existence to the *Justification* of the *Elect*, as makes their *State*, whilst in Unbelief, to be the same as when they do believe, in all Respects save as to Manifestation, and that there is no other Justification by Faith, but what is in their Consciences.

2. That the Elect, considered as in their Natural Estate, or as in the *First Adam*, are not under the Denunciation of Wrath by the Law, as well as other Unbelieving, and Impenitent Sinners.

Our Opposition.

1. That there is a Difference between the Estate of the Elect, whilst

whilſt in Unbelief, and when Believers, beſides what is manifeſtative to their Conſciences.

2. That before they believe they are not *Perſonally*, and *Actually* Juſtified in the Court of Heaven, but by believing they are ſo Juſtified.

1. The Learned Dr. *Goodwin*, in the *Fourth Volume of his Works*, about the *Objects*, and *Acts* of *Juſtifying Faith*, *Part* 1. *Book* 1. *Chap.* 15. hath in the following Words, given our true and Genuine Senſe about this Important Point: For there he *Diſcourſing of Juſtification* from *Eternity*, and in *Chriſt*, ſaith; 'We are in our *own Perſons*, made '*True Owners* and Injoyers of *Ju-* '*ſtification*, at that *Inſtant* when 'we *firſt Believe*; which *Act* is 'the Completion, and Accom- 'pliſhment of the former, and is

'that

'that **Great** and **Famous** *Juſti-*
'*fication* by *Faith*, which the Scrip-
'ture ſo much *Inculcates*, and al-
'moſt *only mentioneth*, yea, and ſo
'ſpeaks of it, as if we *were not*
'*Juſtified at all till then:* So 1 Cor.
'6. 9. *Such were ſome of you, but*
'**now** *ye are Sanctified*, **now** *ye*
'*are Juſtified*; which *before they*
'*were not*------And *therefore before*
'*Faith*, the Scripture *Pronounceth*
'the very *Elect*, even thoſe whom
'Chriſt Died for, *Children of Wrath*
'*as well as others*, **till they Be-**
'**lieve**, Epheſ. 2. 3. So as when
'we were ſaid to be *Juſtified by*
'*Faith*, it **is not only becauſe**
'**then Faith** *Apprehends that Ju-*
'*ſtification which was in God's Breaſt*
'*before*. and that *then* we are Ju-
'ſtified *merely* in **Foro Conſcien-**
'**tiæ**, tho we were in *Foro Dei*, as
'much as ever (as ſome expreſs
it;)

'it;) But *further* it muſt be ſaid, 'that even *in Foro Dei*, in God's 'Court, and according to the Judg-'ment of that *Open Court*, which 'God hath ſet up in his *Word*, and 'according to the Proceedings of 'his *Word*, (which is the *Rule* he 'profeſſeth to Judge Men by, and 'therein he keeps to the *Rule* of 'his *Word*, as Chriſt ſaith, *I Judge 'no Man; but the* **Word** *which I 'ſpeak, ſhall Judge you*, John 12. '47, 48.) God doth **Judge** and '**Pronounce** his **Elect** *Ungodly*, 'and *Unjuſtified, till they Believe*; 'yea, and by the *Spirit of* Bondage 'he *Teſtifieth* to their *Conſciences*, 'that before Faith they are *Un-'godly*, and **Unjuſtified**, and 'Children of Wrath: If it were 'not a *Real Truth*, the Spirit *of 'God would not evidence this to 'them.*

2. What

2. What Dr. *Goodwin* here affirms, is consonant to what 'tis declared, in the *Savoy Confession*: For, in *Cap.* 11. §. 4. it is thus. 'God did from all Eternity *Decree* to *Justifie* all the Elect, and 'Christ did, in the fulness of 'Time, Die for their Sins, and 'rise again for their *Justification*: 'Nevertheless they are not **Justified Personally**, until the 'Holy Spirit doth in due time *actually Apply* Christ unto them. And, as in *Cap.* 3. §. 6. 'They having *fall'n* in *Adam*, are by their 'Original, and *Actual* Sins *Bound* 'over to the *Wrath of God*, and 'Curse of the Law, and are made 'subject to Death, with all *Miseries*, *Spiritual*, *Temporal* and *Eternal*. So, *Cap.* 6. §. 6. Thus they *continue*, till they are *Effectually* called; as in *Cap.* 10. §. 1.

'All

'All those, whom God hath *Predestinated* unto Life, and only 'those he is pleased in his Appointed time *effectually to call* by 'his Word and Spirit *out of that* 'State of Sin and Death, in which 'they are by Nature, to *Grace* and 'Salvation by *Jesus Christ*. Besides, as it is expresly said *Cap.* 1. §. 4. That they are not *Personally Justified* till Christ be Actually Applied unto them: So in the same *Chap.* §. 1. 'tis declared, 'That 'those whom God *effectually calleth*, he also *Freely Justifieth*—— 'by *Imputing* Christ's Active Obedience unto the whole Law, and 'Passive Obedience in his Death 'for their whole and sole Righteousnes; *they* **Receiving** and '**Resting** *on him*, and *his* **Righteousnes** by **Faith**. And in the very next Section; 'Faith

'thus

'thus *Receiving* and *Resting* on 'Christ, and his Righteousness is 'the *alone* **Instrument** of *Justi-* 'fication; yet it is not *alone* in the 'Person *Justified*, but is ever ac- 'companied with *all other Saving* 'Graces; and is no Dead Faith, 'but *worketh* by *Love*.

The Third and Fourth Errours.

'3. That Pardoned Sin is no 'Sin; and therefore God can't 'see Sin in his People to be **Dis-** 'pleased with them for their 'Sins; nor doth God express his 'Fatherly **Displeasure** against 'them by *any* Afflictions laid upon 'them.

'4. That Believers are not 'Bound to *Confess*, or *Mourn over* 'Sin, as committed by them, or 'Pray for Pardon of Sin, in mak-

'ing

'ing a Daily Acknowledgment of 'a Need of it, becauſe 'twas Par-'doned before committed, and '*Pardoned* Sin is no Sin.

Our Oppoſition.

We have always held:

1. That *Pardoned*, yea, *Mortified* Sins, are *truly* and *properly* *Sins*.

2. That God ſeeth the Sins of his own People, and is **Diſpleaſed** with them for their Sins.

3. That when Believers do ſin, it is their Duty to *humble* themſelves, *Confeſs* their Sins, and *pray* for *Pardon*.

The Declaration of our Faith, at the *Savoy*, is ſo diſtinct, and full againſt theſe Errours, that whoever will conſult the following Paſſages taken out of it, cannot

Savoy

but think himſelf bound in Conſcience to own our Orthodoxy: For, in *Cap.* 6. §. 4. we affirm, 'That the *Corruption* of Nature, 'during this Life, doth remain 'in thoſe that are *Regenerated*; 'and *altho it be through Chriſt* **Par-** 'doned and **Mortified**, yet both 'it ſelf, *and all the Motions thereof*, 'are **Truly** and **Properly** *Sin.* 'In *Cap.* 11. §. 5. God doth *conti-* 'nue to **Forgive** the Sins of thoſe 'that are *Juſtified*; and altho 'they can never fall from the State 'of *Juſtification*; yet they may by 'their *Sins fall under* **God's Fa-** 'therly **Diſpleaſure**; and in 'that Condition, they have not 'uſually the Light of his Counte-'nance Reſtored unto them, *until* 'they **humble** *themſelves*, **Con-** 'feſs *their Sins*, **Beg Pardon**, 'and *Renew* their *Faith* and *Repen-* 'tance.

tance. In *Cap.* 15. §. 2, 3. Whereas there is none that doth Good, and **Sinneth not,** and the best of Men may through the Power and Deceitfulness of their *Corruptions*, dwelling in them, with the Prevalency of Temptation, fall into **Great Sins** and **Provocations**; God hath, in the *Covenant of Grace*, mercifully provided, that **Believers** so *Sinning*, and *Falling*, be *Renewed through* **Repentance** unto Salvation. That this *Saving Repentance* is an *Evangelical* Grace, whereby a Person being by the Holy Ghost made *sensible* of the manifold Evils of his Sin, doth by Faith in Christ **humble** *himself* for it, with **Godly Sorrow, Detestation** *of it*, and **Self Abhorrency, Praying** *for Pardon*, and *Strength of Grace*, &c.

Covenant of Grace.

The Fifth Errour.

Sin? '5. That Believers ought not 'to be *afraid* of committing Sin, 'becauſe their *Sins* can do them no 'hurt.

Our Oppoſition.

Impair If the **Sins** of Believers do Impair their *Graces* and *Comforts*; *harden* their Hearts, wound their Conſciences, hurt and ſcandalize others, *Grieve* God's Holy Spirit, Expoſe to his **Fatherly Diſpleaſure**, and bring Temporal Judgments too upon them; then ſurely their Sins *hurt them*, and they ſhould be *Afraid to commit them*; and if we have declared thus much in our *Confeſſion*, 'tis ſufficient to clear us from this *Imputation*.

putation. And that we have freely and readily owned thus much, is plain from what is in *Cap.* 5. §. 5. 'The Moſt Wiſe and Gracious 'God doth oftentimes leave for a 'Seaſon, **his own Children,** to 'Manifold Temptations, and the 'Corruptions of their own Hearts, 'to **Chaſtiſe** them for *their* former *Sins*, or to Diſcover to them 'the hidden ſtrength of Corruption and Deceitfulneſs of *their* 'Hearts, that *they may be Humbled* '——and to *make them* **more** 'watchful againſt all Future 'Occaſions of Sin.----In *Cap.* 17. §. 3. And tho they may---- 'fall into *Grievous* Sins, and for a 'time continue therein, whereby 'they *Incur God's* **Diſpleaſure,** 'and *Grieve his Holy Spirit*, come 'to have their **Graces** and **Comforts** Impaired, have *their Hearts* 'Hardned,

Impair

'**Hardned**, and their *Consciences* '**Wounded**, *Hurt* and Scandalize others, and bring *Temporal Judgments upon them Selves*; yet they are, and shall be kept by the '**Power** *of God, through* **Faith** *unto Salvation.* What can be more oppoſite unto this *Errour*?

Power & Faith!

The Sixth Errour.

'6. That they muſt do no *Good Work*, or *Duty*, for their own *Benefit*; or with an *Eye* to *their own Salvation.*

Our Oppoſition.

That Believers muſt do good Works, *expecting* Bleſſings in the performance thereof. So in *Chap.* 19. §. 6. 'Altho True Believers be not under the *Law*, as a Covenant 'of

'of Works---yet is it of great uſe
'to them, as well as to others, in
'that, as a *Rule* of Life inform-
'ing them of the *Will* of God and
'their *Duty*, it *Directs*, and **Binds**
'them to *walk accordingly*.---The
'*Promiſes* of it in like manner *ſhow*
'*them* God's **Approbation** of **Obe-**
'dience, and what **Bleſſings**
'they *may* **Expect** *upon the* **Per-**
'formance *thereof*, altho not as
'*Due* to them by the *Law*, as a
'*Covenant of Works*; ſo as a Man's
'*Doing Good*, and Reforming from
'Evil, becauſe the Law **Encou-**
'rageth to the One, and *Deter-*
'*reth* from the other, is no Evi-
'dence of his being *under the Law*,
'and not *under Grace*. And §. 7.
'Neither are the forementioned
'*Uſes* of the *Law*, contrary to the
'Graces of the Goſpel, but do
'**ſweetly Comply** with it, the

'*Spirit*

'*Spirit of Christ* Subduing and Enabling the Will of Man to do 'that freely and chearfully, which 'the **Will** of God Revealed in the 'Law, **Required to be done.** 'And in *Cap.* 16. §. 6. The Persons of Believers being Accepted through Christ, *their* **Good Works** also are *Accepted in him* '----God looking upon *them* in *his Son*, is *Pleased to* **Accept** and X '**Reward** *that which* is **Sincere,** 'altho *accompanied* with *many* 'Weaknesses *and Imperfections.*

The Seventh Errour.

'7. Believers not having in 'themselves an *Ability* to do Good 'Works, are not Bound to Perform any good Duty, unless Excited thereunto by a special *Motion* of the *Spirit.*

X Dont Sincere Nonsense far Our better agree, than Sincere Imperfection?

Our Oppoſition.

We have fully Declared our ſelves againſt this **Errour**, in *Cap.* 16. §. 3. 'Their *Ability* to do 'Good Works, is not at all in 'themſelves, but wholly from the 'Spirit of Chriſt-----yet are they 'not *hereupon* to *grow Negligent*, as 'if they **were not Bound** to 'Perform any **Duty**, unleſs *upon* 'a **Special** *Motion of the Spirit*; 'but **they ought** to *be* **Diligent** 'in **Stirring up** *the Grace of God* 'that is in them.

The Eighth Errour.

'8. That *Sanctification*, eviden-'ced by the Spirit of God to their 'Conſciences, is not a *Sign*, *Mark*, 'or *Evidence* of their *Juſtification*;

'and

'and that Marks and Signs for the 'Tryal of a Believer's Faith, are 'of no uſe. For Faith lying in a 'Full Perſwaſion and Aſſurance, 'that their *Perſons* were Actually 'Juſtified and Pardoned in Chriſt, '*it* is a Sin to Queſtion, Whether '*they* do Savingly Believe, or no?

Our Oppoſition.

It hath been our conſtant Judgment.

1. That ſaving Faith lieth not in a Full Perſwaſion and Aſſurance that our Sins are Actually Pardoned.

2. That **Marks** and *Signs* for the *Tryals* of our Spiritual *Eſtate*, are *Uſeful*, and to be ſought after.

3. That *Sanctification*, evidenced by the Spirit of God to our Con-

Conſciences, is a certain Sign, and Mark of our *Juſtification.* Conscience

To the *Firſt*, the Judicious Dr. *Goodwin* hath in *his Vol.* 4. *Part* 2. *Lib.* 2. *Cap.* 1. delivered our True Senſe, when he ſaith, 'That that 'Act of *Faith* which Juſtifieth a 'Sinner, is *Diſtinct* from know-'ing he hath Eternal Life, and 'may therefore be without it, be-'cauſe it *doth not neceſſarily contain* '**Prevailing Aſſurance** in it. 'By **Prevailing Aſſurance,** I 'mean ſuch an *Aſſurance*, as over-'powreth *Doubts* and *Senſe* to the 'contrary, ſo as in the *Believer's Knowledge* he is able to ſay, *Chriſt is mine*, and *my Sins are Forgiven*; 'ſuch an *Aſſurance*, whereby Man 'is a Conquerour, as *Paul* ſpeaks 'Rom. 8. 37. Amongſt the ſeve-ral Reaſons he gives to prove that True Faith may be without ſuch Goodwin. Aſſurance Pardon.

Aſſu-

Assurance, he presseth this, *viz.* 'Wicked Men are not bound immediately to have Assurance, and 'therefore it is not the *Essential* Act wherein Faith consists. They 'are Condemned you know, *for not Believing:* Now, if the First 'Act of *Faith* commanded were to 'believe *that Christ is mine*, and '*that my Sins are Forgiven*, how 'could a Man in the State of Nature be **Bound** to it? For such 'an *Assurance* of Christ's being his, 'is not *a Truth* in the *State* wherein he stands, but yet he is every 'Hour bound to come to Christ 'as the Fountain of Life, and cast 'himself on him for his Pardon.

What the Doctor here delivereth is agreeable to what is in our Confession, which hath two distinct *Chapters*, the 14th about *saving Faith*, and the 18th of *the Assurance*

Assurance of *Grace* and *Salvation*; giving distinct Definitions of each, and clearing it; that Assurance is not an *Essential* of Saving Faith, and that Faith doth not, in all, grow up to the Attainment of a *Full Assurance*, affirming, 'That 'the *principal Acts* of *saving Faith* 'are *Accepting*, *Receiving*, and '*Resting* upon *Christ alone for Justification*, *Sanctification*, and *Eternal Life*, by Vertue of the Covenant of *Grace*, §. 2. And *chap.* '18. §. 3. This Infallible Assurance doth not belong to the 'essence of *Faith*, but that a *True* '*Believer may wait long*, and Conflict with many Difficulties before he be Partaker of it.

Infallible assurance Believer.

To the second and third, Dr. *Goodwin*, in the Place but now cited, *cap.* 5. goeth on to consider, 'What the Apostle *John* hath writ-

'ten,

'ten, that may help a *Believer* to 'this *Assurance*; what *Directions*, 'what *Helps*, what **Evidence** he 'has described, whereby he may 'come to be *Assured*-----it directs 'them to *two Trinities* of **Wit-'nesses**, where *three* are in Hea-'ven, and *three* on Earth: For I 'take it, that all these *six* **Wit-'nesses** have their **Evidence** set 'to *one Record*; both that Christ 'is the Fountain of Life, and that 'God *hath given to a Believer Eter-'nal Life*. And a little after the Doctor insists on *Sanctification* as the *second Witness* on Earth. 'The 'second Witness (saith he) is the '*Work* and *Workings* of **Sancti-'ficaion**, [*Water*] the Believer 'finds that closing thus with Christ '*changeth him*, *Renews him*, wash-'eth him from the Power of Sin, 'puts a new Spirit and Principle 'into

Assured. ×

Trinities.

× See Dr. Fr: Roberts = Dr. Owen, (to his Wife) Rev: Tho: Brooks &c, on similar Evidences &c, & Assurances in the Elect.

'into him -----Every Grace is a 'ſtream in him, and all his Graces 'do **Teſtify**, alſo if they be *obſer-* *Teſtify*
'*ved:* Read this Epiſtle of *John*, 'you will find he cuts this *Water* 'into many Rills and Signs, in 'every of which as ſo *many* **Signs**, 'Believers may ſee and have ſome '**Evidence** of their *Eſtates*. So far the *Doctor*, who ſtill keeps cloſe unto our *Confeſſion*; in which, particularly *chap.* 18. §. 1. it's ſaid, 'Altho Temporary Be- *Hypocrites in the Mass*
'lievers, and other Unregenerate 'Men may *vainly deceive* them- 'ſelves with *falſe Hopes* and *Carnal* '*Preſumptions* of being in the *Fa-* '*vour* of God, and State of *Salva-* '*tion*, which Hope of theirs ſhall 'Periſh: Thus they ſhew what *falſe Hopes* and *carnal Preſumptions* ſome Unregenerate Men may have. To which they add, §. 3.

'That a Believer being enabled by 'the Spirit to **know** the Things 'which are freely given him of 'God, he may, (without Extraor-'dinary Revelation) in *the Right use* '*of ordinary Means* attain thereun-'to: And therefore it is the Duty 'of every one to give all Diligence 'to make his Calling and Election 'sure; which (as in §. 1, 2.) can-'not be but by Endeavouring to Walk in all Good Conscience before the Lord Jesus. For, 'This 'Certainty is not a bare Conjectu-'ral and Probable Perswasion, 'grounded upon a *Fallible Hope*, but an Infallible Assurance of 'Faith, founded on the Blood 'and Righteousness of Christ, re-'vealed in the Gospel; and also 'upon the **Inward Evidence** 'of *those* **Graces**, unto which 'Promises are made, and on the

Assurance of Faith.

Promises

'*Imme-*

'*Immediate Witneſs* of the Spirit, *Spirit.*
'*Teſtifying* our Adoption, and as a
'Fruit thereof leaving the Heart
'more *Humble* and Holy. And in
'*cap.* 6. 2. 'Good Works done in
'Obedience to God's Command-
'ments, are the *Fruits* and **Evi-** *Evidence*
'**dences** of a *True* and *Lively*
'*Faith*, and by them Believers---
'*ſtrengthen* their *Aſſurance.*

The Ninth Errour.

'9. That Goſpel Miniſters are *Law.*
'not to Preach the *Law* in its *Com-*
'*mands* and *Curſes*, to convince
'Men of their need of Chriſt; nor
'are Believers obliged to regard
'the Law as delivered by *Moſes*,
'nor as *Externally* propounded;
'nor are they *Bound*, when they
'commit Sin, to look to the *Law*
'for further Diſcoveries and Con-

'victions of the remaining Cor-
'ruptions that are in them, becauſe
'by the *Goſpel* its Obligations are
'Diſſolved.

Our Oppoſition.

We hold, 1. That the *Law* delivered by *Moſes*, continues in its *Commands* and *Curſes*, *Undiſſolv'd*.

2. That it's ſtill of *uſe* to convince of Sin, that we may ſee a need of Chriſt, and therefore is to be *Preached* and Externally *propounded*; and we are to look unto it.

To the Firſt, 'Tis very expreſly declared in our *Confeſſion*, *cap.* 19. §. 2. 'That the *Law* written in the 'Heart, continued to be a *perfect* 'Rule of Righteouſneſs after the 'Fall of Man, and was delivered

'by

'by God upon Mount *Sinai*, in 'Ten Commandments, and writ-'ten in Two *Tables*-----commonly 'called the *Moral-Law*, §. 3. And 'in §. 5. 'The *Moral-Law* doth for 'ever *Bind* **all**, as well *Juſtified* 'Perſons as others, to the *Obedi-'ence thereof*; and that not only 'in regard to the **Matter** con-'tained in it, but alſo in reſpect 'of the *Authority* of God the *Crea-'tor*, who gave it: Neither did 'Chriſt in the Goſpel any way **Diſſolve**, but **much** *ſtrengthen this Obligation*.

To the Second, In this *Chap.* §. 6. 'Altho True *Believers* be not 'under this *Law* as a *Covenant of 'Works*, to be thereby *Juſtified*, or 'Condemned; yet it is of *Great Uſe* 'to *them*, as well as to **Others**, 'in that as a *Rule of Life*, Inform-'ing them of the Will of God,

'and their Duty, it *Directs* and 'Binds them to Walk accord-'ingly, discovering also the Sin-'ful Pollutions of their *Nature*, 'Hearts and *Lives*, so as Examin-'ing themselves thereby, they 'may come to further *Conviction* 'of *Humiliation* for, and *Hatred* a-'gainst Sin, together with a 'Clearer Sight of the *Need* they 'have of *Christ*, and the Perfection 'of his Obedience: It is likewise 'of use to the *Regenerate*, to Re-'strain their *Corruptions*, in that it 'forbids Sin, and the Threat-'nings of it serve to show what 'even their Sins deserve, *&c.*

To what is here declared, let us add what is in *cap.* 15. §. 5. and 'twill appear, that it must be Un-derstood of Preaching; for it's there said, 'That altho there is no 'Sin so *small*, but it *deserves Dam-*'*nation*;

Small Sin

'nation; yet there is no Sin ſo
'great that it ſhall bring *Damnation*
'to them that *truly Repent*; which
'makes the *conſtant* **Preaching** of
'**Repentance neceſſary**; for,
there can be no Preaching Repen-
tance, as deſcribed in this *cap.*§.3.
but by Preaching *the Law*, as 'tis
uſeful to *Convince of Sin for Hu-
miliation*, &c.

Before we proceed to the Tenth
Errour, we muſt, if we will Im-
partially deliver the Truth about
the *ſtanding Obligation* of the *Law*,
declare with the Learned Dr.
Owen, in his Treatiſe *of Juſtifi-
cation*, p. 201. 'That that is an
'*Antinomianiſm of* the *worſt* ſort,
'and moſt derogatory to the *Law*
'*of God*; which Affirms it to be
'diveſted *of its Power*, to *Oblige*
'unto *Perfect Obedience*, ſo as that
'what is not ſo, ſhall (as it were,

'in

heavy charge Mr Baxter ✗ 2

N. B. ✗ =

Decalogue degree & end in Person, or Surety, in Perfection

in despight *of* the *Law*) be Accepted as if it were so, unto the *End*, for which the Law *Requires* it. There is no *Medium*, but that either the *Law* is utterly *Abolished*, and so there is *no Sin*; for where there is no *Law*, there is no *Transgression*; or it must be Allowed to require the *same Obedience* that it did at its first Institution, and unto the *same degree*. Thus much we thought *needful* to mention, that whilst we are declaring our selves against those Errours which are commonly called *Antinomian*, the worst Part *of Real* Antinomianism *might* not escape the mention of our Abhorring it; which yet some of our Accusers are for.

✗ ✗ a cleft stick; for Mr Baxter, Dr Dr Williams, Dr Watts's Ruin & Recovery, &c Dr Doddridge, and for every Visionary Sabellian among those Aegyptian Philosophers, as well as all those among our modern artists, or better known by — New Law Framers, from their founder Anthony Wotton in the year 1611 down to the present day. ⊠ See Dr Chauncey Alexipharmacon. p. 98

The Tenth Errour.

'10. That Miniſters of the Go-
'ſpel ought not to propound the
'*Offers* of Salvation unto all thoſe
'to whom God calls them to
'Preach; ſeriouſly Inviting them
'to Improve the Means of Grace,
'that they may be Saved; and
'aſſuring them in the way of their
'Miniſterial Duty of the Salva-
'tion of all ſuch as believe in
'Chriſt, becauſe they want Abi-
'lity to cloſe with the Offer;
'and all ſhall not be ſaved.

Our Oppoſition.

That tho Men want Ability to Believe Savingly, yet it's the Duty of Goſpel Miniſters to make the

the Offer, and *Testifie* unto them, That whoever Believes and Repents, shall be Saved; and that it's the Peoples Duty to make use of their Natural Faculties, with such External Means and Workings of the Spirit, as God Affords them, that they may Believe, Repent, and be Saved.

Is it not every mans duty to be perfect? be they able to be so now or otherwise,

Dr. *Goodwin*, in *Vol.* 4. *Part* 2. *Lib.* 3. *Cap.* 1. is very positive, 'That tho Faith be a Difficult 'Work, yet we ought to use our 'Endeavours to Believe. As, '1: To cleanse our Hands and 'Hearts, taking heed of *Hinde-* '*rances* and *Impediments*, which 'may hinder God's working it, 'or Provoke him to leave off the 'Work: To Refrain *all* ill Com- 'pany-----and all Sins of what 'kind soever, which grieve the 'Spirit. Thus the Apostle, *Heb.* '12.

for whom? o fie!

Which way good Doct? 2

why don't the same ministers offer perfection to Infidels, & exhort them to keep the commandments? our Savior told the young Ruler to do both, but we don't find that

'12. 1.------ 2. Men may Endea-
'vour to be *Humbled* for their
'Sins, and take ſuch Conſidera-
'tions into their Hearts, as may
'ſerve to *Humble* them; which
'tho it is not Faith, nor Works,
'*Faith yet leads to it*, James 4. 3.
'3. There are *Duties* and *Ordi-*
'*nances* God hath appointed, in
'which to bring our Hearts be-
'fore him, *James* 4. 8.----And this
'alſo Men may do; they may
'come unto God and Preſent their
'Souls before him by *Prayer*; by
'*Hearing* the Word, by *good Con-*
'*ference*, by *Reading*, &c.-----But
'5. Further, *Souls humbled* are to
'attempt the *Exerciſe* of the very
'*Act of Believing*: That is, they
'are to take Promiſes into their
'*Thoughts*, and to bring their
'Hearts to them, to look up to
'Chriſt, and conſider his Ful-
'neſs,

& may also become greater Hypocrites than ever? Strange! how groſs a jumble of staff?

lie also! &

False doctrine!

either was offerd by Jesus Christ himself? "Whoever "Believes & Repents &c is the Gospel declaration, & not the preachers own offer! His commission is limited - it is the Gift of God, & not man's pride!

'neſs, and attempt to lay hold
'upon him----We have an expreſs
'place for this *Heb.*4.11.-----*v.*16.
'The Apoſtle bids them come to
'the *Throne of Grace*, that they
'may obtain Mercy; thoſe, *that*
'*had not yet* obtained it, *muſt come*
'that they may obtain it. But
'you will ſay, *We cannot come:*
'Why come, ſays he, to obtain
'*Help* it *ſelf*, in the next Words.
'So *Heb.* 12. 2. He Exhorts them
'to look to Jeſus the **Beginner**
'of their Faith, as well as the *Fi-*
'*niſher*. And my Reaſons why
'Men are to *Endeavour*, and At-
'tempt the *Immediate* Acts of *Be-*
'*lieving*, are, 1. Becauſe God
'commands Men to believe and
'to come to Chriſt, 1 *John* 3. 23.
'-----My Unability to do it a-
'right, hinders not, nor frees me
'from Attempting to do it, and

'Reach-

x and did not Christ equally
command the young Ruler to be perfect?
Don't commands to Infidels, seem
to wear just a similar aspect, as Gods
threats do to the state of Unbelievers?

Reaching as *far* as I can. ------

2. If *Miniſters* are to preſent *Promiſes* and *Motives* unto Men, then (thoſe Conſiderations, Motives, *&c.* which the Miniſters of the Word are to preſent to Hearers and Humbled Souls to *beget Faith in them,*) humbled Souls may, and *ought* with Application to conſider alone, and digeſt and Exerciſe Thoughts *of Faith* about, *Heb.* 4.. 12. And tho it be *true*, that *but ſome* ſhall enter in, yet the *Promiſe* is *Indefinitely* made *to all*, *ver.* 6. And upon that Ground, *ver.* 11. he Exhorts all to Labour after *Faith*, to look up to *Jeſus*, as the Author of *Faith* -----And God doth often Engraft true Thoughts of Faith upon the Notions we had *being Unbelievers*, and changeth them into true Thoughts of *Faith*

* to what ſort of men? Infidels can't know any thing about the promiſes? Is this not like caſting Pearls to Swine?

‖ It is made ſolely to the Heirs of Grace!

* all the Promiſes are centred in Jeſus Chriſt, to the Glory of God the Father!

'*Faith*, whilſt we are Thinking 'them.

Now herein alſo the *Doctor* kept to our *Confeſſion*: For in *Cap.* 7. §. 3. it is thus. 'Man by his Fall 'having made himſelf Uncapable 'of *Life* by that Covenant [*viz.* of '*Works*;] the Lord was pleaſed to 'make a *Second*, commonly called, 'the *Covenant of Grace*, **wherein 'he Freely Offereth unto Sinners**, *Life* and *Salvation* by *Jeſus Chriſt*, **Requiring of Them**, *Faith in Him, that they may be Saved.*

The Eleventh Errour.

'11. That by God's laying our 'Sins upon Chriſt he became eve-'ry way as *ſinful* as we; and we 'every way as *Righteous* and Ho-'ly as He; and that therefore 'Per-

'Perſons may expect to be Par-
'doned whilſt they continue in a
'State of Unbelief and Impeni-
'tence; and that continued *Re-*
'*pentance* and Holineſs, are not in
'the Nature of the Thing, nor
'by the Conſtitution of the Go-
'ſpel neceſſary to our being poſ-
'ſeſſed of Eternal Life.

Our Oppoſition.

That we may deliver our true Senſe in this great Point, we declare,

1. That our Sins were not laid upon Chriſt, as to make him every way as *Sinful* as we,

2. That we are not every way as Righteous as Chriſt.

3. That none may expect to be Pardoned in a State of Unbelief, and Impenitence.

4. That

4. That continued Repentance with Holineſs, are *neceſſary* to our Poſſeſſion of Eternal Life.

To the *Firſt*, That *our Sins were* **not** *ſo laid upon* Chriſt, as to make him *every way* as *ſinful* as we are. For, if Chriſt had been as *compleatly*, *fully*, and *every* way as *ſinful* as we are, he would have been *Inherently ſinful*, and *Filthy*, which cannot, without the Guilt of *Blaſphemy*, be Aſſerted.

That it's expreſly Affirm'd by the Holy Ghoſt in Scripture. (1.) *Typically*, in the *Scape Goat*, that all *their Tranſgreſſions*, in *all their Sins*, were put upon Chriſt, *Levit.* 16. 21, 22. And, (2.) In the *Propheſie* of *Iſa.* 53. 6. The Lord hath laid upon him the Iniquity of us all. And (3.) In the *New Teſtament*, The Lord made him who knew no *Sin*, to be *Sin for us*, 2 Cor.

2 Cor. 5. 21. and a *Curſe*, *Gal.* 3. 13. which we firmly believe to be true, and *neceſſary* to the Lord Jeſus Chriſt's making a *True*, *Proper*, *and Full Satisfaction* for our Sins to the *Law*, and Puniſhing Juſtice of God; yet we do moſt ſincerely declare,

1. That when it's ſaid, *Our Iniquities*, *all our Tranſgreſſions in all* our *Sins* were put upon Chriſt, it's not to be underſtood, as if Jeſus Chriſt did *Actually commit* thoſe *Sins*, which were laid upon him; or that God did look upon him under the Conſideration of his being the *Committer* of them.

2. Nothing is more *Abſolutely true* (as Dr. *Owen* expreſſes it, of *Juſtif.* p. 283.) 'Nothing is more 'Sacredly, or Aſſuredly Believed 'by us, than that Nothing which 'Chriſt did or ſuffered, nothing

'that he undertook, or underwent, 'did, or could conſtitute him 'Inherently, or thereon *Perſo-* 'nally a Sinner——That Chriſt 'ſhould Admit of any thing of 'Sin, in himſelf, as it is abſo- 'lutely inconſiſtent with the *Hy-* 'poſtatical Union; ſo it would ren- 'der him unmeet for all other 'Duties of his Office, *Heb.* 7. 25, '.26.

3. There can be no laying of our Sins on Chriſt, *ſo* as to make him *Inherently Polluted*, or *Morally Unclean* in himſelf, but by a *Phyſical*, or *Natural Tranſlation*, or Transfuſion of our Sin into him, for it would include an Inclination in him to Sin, which as it is both *Naturally* and *Spiritually* impoſſible; ſo is it Blaſphemous to ſuppoſe; wherefore,

4. Our

4. Our Sins were, **in no other** Senſe laid upon Chriſt than by **Imputation**; and touching the *Imputation* of our *Sins to Chriſt*, we farther declare.

1. That tho God himſelf hath ſaid *Chriſt* was *made Sin*, and a *Curſe* for us, and it's manifeſt, that 'twas by *Imputation*, yet as Dr. *Goodwin*, Vol. 3. *of Chriſt's Mediation*, *Lib.* 5. *cap.* 1. *pag.* 195. 'We 'had need take them in a Right 'Senſe, or elſe they will be *Bla-* 'ſphemy in our Thoughts.-----Al- 'tho Chriſt was *made* **Sin**, yet 'in that he was freely made ſo, 'therefore *that Imputation ſtained* 'not him nor his Nature, but he 'Remained **Holy**, *Undefiled*, and '*Separate* from *Sinners*, wherefore 'as the *Doctor* goeth on.

'2. To free your Thoughts 'form the leaſt Miſtake, the *Im-*

x 'putation of our Sins to Christ, is 'not such as that whereby Adam's 'Sin was *Imputed* unto us. ---For 'tho that Sin of his was but *Imputedly* made ours, yet so as we being *One* **in Him**, are truly said 'to have sinned *in him*, Rom. 5. 12. 'and so it *stained* and *depraved us*, 'his Posterity: But of Christ we 'must *Abhor* to think so. He was 'not made *Sin* **in Us**, but *for us*. He was not *in us*, nor Descended from us, nor Sinned in us, as we are in *Adam* Descended from him, and sinned in him.

3. There is (as Dr. *Owen* has it) a great Difference between the *Imputation* of *our Sin to Christ*, and the *Imputation of Christ's Righteousness unto us*: So that he cannot be said to be made a *Sinner* by our *Sin*, as we are made Righteous by his *Righteousness*. Dr. *Goodwin* gives this

x Compare with Js: Chauncy in fo: 155. Sand: loc: com: extr: For the difference between Imputation & Justification

this Reaſon for it: 'His Righte-
'ouſneſs is ſo Imputed unto us, as
'we by reaſon of that Covenant
'between God and Him, may be
'ſaid to have *Fulfill'd the Law in*
'*him*, and the Law is *ſaid to be*
'*fulfill'd* in us, becauſe we were *in*
'*him*. But it cannot be ſaid in any
'ſenſe, He was *made Sin in us*, but
'*for us* only. For, tho *we* were *in*
'*him*, yet not He *in us*. The Root
'bears the Branches, and not the
'Branches the Root. So the *Doctor*.
To which we add, That Chriſt was a *Publick Perſon to us*, but not we *to him*: And the Apoſtle in 2 Cor. 5. 21. *He was made Sin* **for us**, we *made Righteouſneſs* [not *for*, but] **in him**.

4. We hold no other *Imputation* of our Sins to *Chriſt*, than what is commonly received by *Proteſtants*, and Inculcated by our Ableſt Divines

at Home and Abroad in their Writings againſt *Papiſts* and *Socinians*, which is, That by the *Imputation* of our Sins unto Chriſt, he became *Accountable* unto God for them; He was made under that *Law* we violated, and our *Guilt* was *charged* upon him; yea, our Sins were the Proper Meritorious Cauſe of his Sufferings, and his Sufferings a proper Puniſhment for our Sins, as Dr. *South*, a Learned Divine of the Church of *England*, in his * 3d *Vol. of Sermons*, p. 488. 'God, 'in the whole Procedure of *Chriſt's* 'Sufferings, muſt be conſidered as 'a Judge Exacting, and Chriſt as a 'Perſon paying down a *Recompence* 'or *Satisfaction* for Sin. For, tho 'Chriſt was as *Pure* and Undefiled 'with the *leaſt Spot* of *Sin*, as *Purity* and *Innocency* it ſelf, yet he 'was pleaſed to make himſelf the 'Greateſt

* in the 3d Vol: is an excellent Orthodox Calv: Sermon of the Sufferings of J: Christ the above quotation doth appear in the above page, in 8: Bi: Edition

'*Greateſt Sinner* in the World, by '*Imputation*, and rendring himſelf 'a *Surety Reſponſible* for our *Debts*. 'For as it is ſaid, 2 Cor. 5. 21. *He* '*who knew no Sin, was made Sin for* '*us.* When the Juſtice of God was 'lifting up the Sword of Ven-'geance over our Heads, Chriſt 'ſnatch'd us away from the Blow, 'and *ſubſtituted* his own Body in 'our *Room*, to receive the *whole* '*Stroke* of that Dreadful Retribu-'tion Inflicted by the Hand of an 'Angry Omnipotence. Thus far this Learned Doctor. In oppoſition hereunto, *Bellarmine* ſaith, *That by the* **Imputation** of *Sin unto Chriſt, he muſt be* **Polluted**; and thence be Denominated a *Sinner in every kind:* To which the Anſwer of Dr. *Owen*, *p.* 277. is full. 'This 'would (ſaith he) be true, if our 'Sins could be *Communicated* unto

'Christ by **Transfusion**, so as 'to be his *Inherently*. But their be- 'ing so only by *Imputation*, gives no 'countenance to any such *Pretence*. 'However, there is a Notion of *Le- 'gal Uncleanness*, where there is no '*Inherent Defilement*, *Numb.* 16.7,8.

The Second, 'That *we are not 'every way as Righteous as Christ.*

That we are made Righteous in Christ by *Imputation* of his *Righte- ousness* unto us, is what we firmly Believe. And whereas the *Jesuit* objects against this Doctrine, That then we are as *Righteous as Christ himself*, because we are *Righteous* with his *Righteousness*. Dr. *Owen* with good Reason replies. 'To say '*We are as Righteous as Christ*, is to 'make a *Comparison* between the '*Personal Righteousness of Christ*, and 'our *Personal Righteousness*, if the 'Comparison be of Things of the 'same

'ſame kind. But this is Fooliſh 'and Impious; for notwithſtanding *all* our *Perſonal Righteouſneſs*, 'we are *ſinful*; *He knew no Sin*. 'And, if the Compariſon be between Chriſt's *Perſonal Inherent* 'Righteouſneſs, and Righteouſneſs *Imputed* unto us: *Inhæſion*, 'and *Imputation* being things of divers kinds, it is fond, and of no 'Conſequence. Chriſt was *Actively* 'Righteous, we are *Paſſively* ſo. 'When our Sin was *Imputed* unto 'Him, He did not thereby become 'a Sinner, *as we are*; *Actively* and '*Inherently* a Sinner, but *Paſſively* 'only, and in God's Eſtimation. 'As He was made Sin, yet *knew* '*no Sin*, ſo we are made Righteous, 'yet are ſinful in our ſelves. Of *Juſtific*, *p*. 509. or as Dr. *Crew* of *Juſtif*. *Ed*. 2. *p*. 96. 'We are as Righteous, as the *Righteouſneſs* of

Christ & Men.

Dr. Grew

'*Chriſt*

'*Christ* need to make us before '*God.*

3. That none may expect to be Pardoned in a State of *Unbelief* and *Impenitence.*

We have, by referring our selves to the Assemblies Confession, constantly owned thus much, as well as by our Preaching and Writings. In the *Confession* of the Assembly it is said, *cap.* 15. §. 3. 'Altho *Re-* 'pentance be not to be rested in, as 'any Satisfaction for Sin, or *any* 'Cause of the *Pardon* thereof, which 'is the Act of *God's Free Grace* in 'Christ, yet is it of such *Necessity* 'to *all Sinners*, that none may ex-'pect *Pardon* without it.

The Fourth, That continued *Repentance* and *Holiness* are necessary to our Possession of *Eternal Life*, for without it we *can't see God.*

Our

Our *Confession* at the *Savoy* fully Asserts, *cap.* 15. §. 4. 'That *Repentance* is to be continued through 'the *whole Course of our Lives*, upon 'the account of the Body of Death, 'and the *Motions* thereof. And in 'cap. 13. §. 1. 'They who are effectually called-----are also *further Sanctified*, Really and Personally-----by his *Word* and *Spirit* 'dwelling in them; the Dominion of the whole Body of Sin is 'destroyed, and the several Lusts 'thereof are more and more *weakened* and *mortified*; and they more 'and more *Quickned* and *Strengthned* in *all Saving Graces*, to the '**Practise of all true Holiness, without which no Man shall see the Lord.**

Repentance perpetual

These Things we Offer to be considered, that it may appear, to the Conviction of all, that our *Sound-*

Soundneſs in the Faith, and *Agreement* with the Reformed Churches is ſo very Conſpicuous and Manifeſt, that it cannot but Surprize and Aſtoniſh the *Unprejudiced* to hear any Accuſing us, and move them to conclude, That our Accuſers themſelves believe not the Truth of their own Charge; but have brought it againſt us, to the End they may the more effectually divert from an obſerving how, and after what manner they inſinuate and ſpread their own Erroneous Opinions.

In this Apprehenſion many will be confirmed when they conſider, that the *Matters* charged upon us, are not only without the leaſt colour of Reaſon, but moſt contrary to our known and avowed Principles. Nor hath there been any thing offered, that we know of,

to

to countenance this Accuſation, but the raiſing Another, which has as little Truth, and no more ground for it, than the former; which is, That we Encourage Ignorant Perſons, and Men of no good Report to enter on the Miniſtry, who make it their Buſineſs to Preach up the Errours charged upon us, which we would never have done, had we not favoured their Notions: To which we Reply.

1. That touching Mens entering on the Miniſtry, we yield no more than other *Proteſtant Churches*, ſuch as the Churches of *Scotland*, *Holland* and *England*, have hitherto done, *viz.* That Men of Sound Knowledge in the *Subſtantials* of Religion; Diſcreet, Holy, and Humble; whoſe Hearts God Inclines to the Work of the Miniſtry,

ſtry, tho they have not had the Advantages of Eminency in the Academick Learning, or any conſiderable skill in Philoſophy, yet when the State of the Churches, and ſome ſpecial Circumſtances in regard to their Opportunity of Service and Uſefulneſs, require it, may enter on this Holy Work in an Orderly way with Approbation.

2. We do alſo declare, That they who enter on the Miniſtry, ought *ordinarily* to be endued with a competent Meaſure of Learning, (which is neceſſary for the Defence of Truth againſt ſubtile Adverſaries) as well as with other Miniſterial Gifts: And that they may obtain this Qualification, they ought to uſe thoſe Helps that are moſt proper in order thereunto. In this we Agree with Dr. *Goodwin*; who

who in *Vol.* 4. of *Church Governm. L.*7. *Cap.*3. ſaith. 'There is a Ge-'neration of Men that are againſt 'Acquir'd Knowledge; or that which 'is ſought out by Study, or re-'ceived from others; and would 'have all *Infuſed.* Now conſider, '*Timothy* had the main and chief 'of his Knowledge *this way*, 1 Tim. '3. 14. *Continue thou in the Things 'thou haſt* Learned-----*Knowing of 'whom thou haſt* Learned *them.* He 'had *Learned* them of *Paul.*----*Da-'niel*, tho a Prophet, underſtood 'by *Books*, *cap.* 9. 2. And whereas 'ſome Men are for Preaching only 'Extempore, and *without Study*, *Paul* 'bids *Timothy* **Meditate** and *Stu-'dy*, and give his Mind wholly to 'theſe Things.

3. Our Senſe in theſe Particulars, is fully delivered in the late *Heads of Agreement*; to which thoſe of

of us, who Aſſented thereunto, do ſtill *Adhere*, as we do alſo, to the whole and every Branch of it, notwithſtanding the many Reports to the contrary, made by them, who have repreſented us as *Violaters* of it; who know how eaſily they might remove what has of late hindred our meeting with them. For, by declaring their diſlike of thoſe Errours, which, under the Covert of their *Names* have been, and ſtill are ſpread Abroad; and by Aſſerting the Doctrine of the *Reformed* in the *Articles* of *Chriſt's Satisfaction*; and our Juſtification by his Righteouſneſs, as Explained by our greateſt Divines, and as ſent unto us by ſome Eminent Brethren of their own Number, they would have laid a good Foundation for a *Compoſure*.

4. We

4. We do alſo declare, That *as* we count none meet to Diſpenſe the Oracles of God to others, who are not themſelves Qualified for Communion in all Ordinances; in like manner their joyning themſelves to a particular Church of Chriſt, would be a good Expedient to prevent *Ignorant* and *Raſh Intruders* into the Miniſtry; ſeeing then, if any *Unfit* for this Holy Office, ſhould preſume to enter upon it, they might be Proceeded againſt in a Church Way; which could be no ſooner ſignified to them, amongſt whom theſe Ignorant Perſons *Preach*, than they would meet with Juſt Diſcouragement from their Godly and more Prudent Hearers: And we do eſteem it the Duty of **Particular Churches**, and their *Officers*, to take ſpecial Care, that none of

their Communion, who are *not Qualified*, do enter on this Work, without their Orderly Dealing with them, for ſo great a *Preſumption*.

5. We cannot be Juſt to the Truth as to *Matter of Fact*, nor to our ſelves, unleſs we declare, That notwithſtanding the ſevere Charges of this Nature, caſt upon us, no Scandalous Perſons have gone out from amongſt us into the Miniſtry; and *ſince this Liberty*, there have more Unqualified Perſons broke out of the Congregations of every other Perſwaſion, than out of ours, in this City. And the true Reaſon why the moſt of them, who thruſt themſelves into the Miniſtry, Aſſume the Name of *Congregational*, is not that they were of us, or went out by our Incouragement, but becauſe ſuch

are the Circumſtances of Diſſenting Churches at this time, as makes them *Congregational*, altho our Accuſers do now ſo vehemently cry down the *Name*. And we have been, and now are, ſo Diſſatisfied with ſuch Mens Intruding themſelves into this Holy Function, that when ſuch from the Country made Application to us for our Countenance, we Unanimouſly agreed, That none, who gave not good Satisfaction of their *Abilities* for the Miniſtry, ſhould have any Encouragement from us. In a Word.

6. We having freely delivered our True Sentiments in theſe Points, as we have fully declared againſt the aforeſaid Errours in Doctrinals; ſo we do hereby expreſs our Diſlike, and Witneſs againſt all *Ignorant* and *Scandalous*

Per-

For fear entering on the Ministry: And we do, in the Bowels of our Lord Jesus Christ, Pray and Beseech all such as fear God, That they give not the least Encouragement to the Preaching of Men either Ignorant or *Erroneous* in the Great *Articles of Faith*, or Scandalous in their Lives and Conversations, or otherwise Unmeet for this Holy Imployment, lest they bring the Guilt of these Mens Sins on their own Souls.

LIBRARY OF THE UNION THEOLOGICAL SEMINARY NEW YORK

FINIS.